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For the Herald and Journal. FORMATION OF THE BEAUTIFUL.

"He hath made everything beautiful."—SOURCES.

The fountain! the fountain, O, blest of the Lord,
That fountain whose streams o'er the earth are abroad;
Ever gushing with music, and beauty, and love,
Causing earth to rejoice with the city above.

O, blest be that fountain whose streams are abroad,
Making earth to be glad in the joy of the Lord.

Its murmurs are heard 'mid the voices of spring,
When the blossoms are stirred by the zephyr's light wing;
The hues of its spray give the flowers their bloom,
And the scent of its dew is the fragrance of June;
Its mist-wreaths, like curtains, hang low in the west,
When in azure and purple the sun sinks to rest.

There is beauty on earth, such as angels might love,
Ever gushing in streams from that fountain above;
When they dance in their glees, or glide gentle and slow,
There is grace in their motion, and pride in their flow;
Their forms are the models of beauty and grace,
Which come in our dreams, and which waking, we trace.

There is music on earth; and more soft than the lute
Is the flow of that fountain that never is mute;
'Tis the voices we hear in the stillness of even,
When nature lies bathed in the purple of heaven;
The vesper, by spirits invisible sung,
With the breathings of lyres which angels have strung.

There is beauty, and music, and love upon earth,
Ever flowing from springs which in heaven have birth;
Whatever is lovely, whatever we prize,
Gushes up in life's path from that source in the skies:
O, blest be the fountain, whose streams are abroad,
Making earth to be glad in the joy of the Lord.

New Bedford.

For the Herald and Journal. LETTER FROM NEW JERSEY.

Bible Circulation—Burlington County—"Father" Searle
—Anecdote—New Jersey Pines.

BRO. STEVENS:—Though personally unknown to you, your valuable paper is well known to me, and has paid me its weekly visits for some years past, and always meets a welcome reception. My personal acquaintances in the New England Conference may not be unwilling to hear from me through the medium of the Herald, provided the editor's permission can first be obtained.

The Bible cause, which has engrossed my time and attention since the last session of our Conference, doubtless shares largely in the sympathies of your readers. Some months ago, a brief paragraph appeared in your columns respecting the destitutions found in Burlington Co., N. J. Since its publication, considerable progress has been made in the exploration and supply in that county. A few items may be of interest to you and to your readers.

I made a personal canvass of eight townships, and visited 2384 families, in which I found 3166 Bibles, and 2619 Testaments. Two hundred and ninety-five families on whom I called had no entire Bible. I distributed about \$625 worth of Bibles and Testaments, nearly \$100 worth gratuitously.

This county, originally settled by the Friends, is one of the finest farming sections of the State. That portion lying near the Delaware River is in a high state of cultivation, and I have never seen better cultivated farms than are here. The New York and Philadelphia markets, which are both easily accessible, are a powerful stimulus to both agriculture and horticulture in this section. Probably no finer fruit finds its way to either of these markets than is raised in New Jersey.

The moral field in Burlington Co. is also admirably cultivated. My intercourse with the Christians and Christian ministers there has been of the most pleasing character. Old Father Bartine went to his rest in April, but has left a son, who now blows a trumpet on the walls of Zion to good purpose. Father Neale still resides in Burlington, and though supernaturally, occasionally fills an appointment. I learned an interesting incident in his history which clearly shows that a special Providence watches over those who love the Lord. Many years ago, when actively engaged in the arduous duties of the primitive itinerant, he left his family, to be gone a fortnight. They were well provided for when he left them, but a heavy snow storm prevented his return at the appointed time. The roads were almost impassable; the Methodist brother nearest to Bro. Neale's residence was nine miles distant. One night immediately after that storm, that brother was dreadfully troubled in a dream. He awoke his wife, and told her his dream. He dreamed that Bro. Neale was absent from home, and Sister Neale was out of fuel and food; he was about to proceed immediately to her relief. His wife dissuaded him, telling him not to be alarmed by a dream; so he went to sleep again; but not long after he again awoke with the same troublesome dream. His wife once more persuaded him to sleep on. The dream was repeated the third time, and he awoke, and immediately jumped out of bed, saying, dream or no dream, he was going to see Sister Neale. He fixed a basket of provisions, while he fed his horses, and packed upon his sled a quantity of fuel. Long before daylight his horses were plunging and prancing in the direction of Bro. Neale's abode. Just as the day began to break, he drove up to the door. He knocked loudly, and after a little waiting, Sister Neale made her appearance. "Good morning, sister," said he, "I thought I would just call and take breakfast with you." The tears filled her eyes, when she told him that she with her children had eaten their last morsel the day before, and had burnt up all their fuel. No sooner was this said, than the good dreaming brother brought in fuel and kindled a fire, and then the basket of provisions was speedily forthcoming, and they all sat down to a hearty breakfast, before a generous, crackling fire. Was there not a providence in this?

The New Jersey Pines afford a fine field for missionary labor, and it is a matter of surprise that no more effort is there expended by the friends of Jesus. The wood-choppers and coal-burners are necessarily confined to their localities, at an inconvenient distance from schools and meetings. As they cut off all the trees suitable for their purpose on one tract of land, they remove to another, constructing new cabins, and creating such conveniences around them as are indispensable. For these reasons, and for others, so far as I have observed, they fail to enjoy those educational and evangelical advantages which are highly desirable. Facts are in my possession respecting this privation and its results, which might stir up the hearts of the disciples of Jesus; but perhaps it is not judicious to publish them at present.

The Bible colporter enjoys rare facilities for doing good, and he every day meets with facts which demonstrate the necessity of his mission, and which incite him to zeal and fidelity. But for this agency thousands of families in our country would go to their graves unblest with the possession of a Bible.

But I must close my long communication, for I fear that its tedious length will consign it to a death of silence.

Truly yours, J. M. CLARK.

For the Herald and Journal.

AN INSTANCE OF INGENUOUS DEPRAVITY.

BRO. STEVENS:—Through the whole of this 18th day of March, the white flakes have kept up such an incessant play in the air, and have so thickly strewn the ground, we have not been permitted to make our usual perambulations. Some of our hours of imprisonment have been pleasantly spent in the musty pages of some old volumes of the Methodist Magazine. We have met with many things which would, no doubt, be equally interesting to others as to ourselves. We select the following, which originally appeared in the "Imperial Magazine," and which we think many of your readers will say goes a little beyond anything they ever met with as "an instance of ingenious depravity."

"A man who had committed a robbery, attended with some peculiar circumstances of aggravation, was taken into custody, and consigned to the common goal, to take his trial at the ensuing assizes. As this was the first offence, he felt the degradation and horror of his situation, which an awakened conscience could impart. Giving way to serious reflections, and anticipating his approaching destiny, he became so much dejected that his conduct excited the attention of his fellow-prisoners, who being greater proficients in vice than himself, amused themselves with his weakness; and, regardless of their own condition, sported with his approaching fate.

"One among them, however, in whom art, impudence, and criminality, had combined, took an occasion more gravely to reprimand his melancholy companion on account of his dejection, assuring him that unless he turned his attention to the means of eluding justice, the consequences would be serious. He was informed in reply by the young offender, that he had no hope of escaping, the evidence being strong and pointed against him, and that his own conscience directed him to plead guilty. 'There is no case so hopeless,' it was intimated, 'from which a man with a little money, and good management, may not be extricated. If you have any money, and will follow my directions, I will engage, for a given sum, to bring you off with honor.'

"Revived a little at the prospect of a release, though only promised by a fellow-prisoner, the young criminal listened with much attention, and began to inquire on what foundation he could rest his hopes. 'This is a point,' replied the instructor, 'which I will not reveal. Your business is to secure the certain payment of the money on your acquittal, to plead not guilty at the bar, and, when discharged, to provide for your own safety, and leave the rest with me.' Shocked at the idea of pleading not guilty, in a case which he knew to be clear, the young man hesitated to follow the advice given, since his only hope of a mitigation of punishment arose from a consciousness of his penitence, and the compassion of his prosecutors. 'Unless you will consent boldly to plead not guilty,' replied the veteran, 'I will have nothing to do with you, and you will inevitably be hanged.' The hope of life being too strong for the voice of conscience, the young man consented to plead not guilty, and their affairs were soon arranged.

"You have now," said the instructor, 'nothing more to do, than to make me acquainted with every minute circumstance connected with the robbery. Give me the time, the place, the light, the company, the dress, the conversation, with all the minute particulars of which you have any recollection. The young man again hesitated, being unwilling to put his life into the hands of a villain, who had refused to confide in him even the means of his own escape. This hesitation, however, was soon overcome, when he was informed that without it he must die on the gallows, and that even if this effort to save him proved ineffectual, he could but be hanged, at least.

"Their affairs having reached this crisis, they retired to some corner, where the young man communicated every circumstance of the robbery which he recollected. This, by repetition, was soon impressed on the mind of his companion; who, by questions and observations, continued to increase his stock of information, until the day of trial arrived which was to bring his ingenuity to test.

"The young man was first arraigned, and, contrary to the expectation of his prosecutor, and most present who had been informed of his penitence, pleaded not guilty. The evidence was then examined, and the facts were substantiated in the most unequivocal manner. The prisoner had no defence to make, and the only thing which was now wanting to ratify his doom, was the awful sentence of the judge, which he every moment expected to hear pronounced.

"At this eventful crisis, an unusual stir was heard among the prisoners who had not yet been brought to trial. On making inquiry into the cause of the disorder, one of them desired that the court might be informed, that he had something of importance to communicate on the present occasion, and desired that he might then be brought to the bar, before sentence was pronounced on the prisoner then on his trial. The intelligence being communicated, he was ordered to appear, and state what he knew relative to the affair then under consideration. This was just what he wanted, and having obtained liberty, he addressed the court in nearly the following language:—

"It is with the utmost shame I acknowledge myself to have been, through a considerable portion of my life, a most abandoned character. But my career of wickedness is now brought nearly to an end; for I expect very shortly, to forfeit my life to the violated laws of my country. But, had as I have been, I cannot think of permitting an innocent man to die for a crime of which I have been guilty. I am the person who committed the robbery for which the prisoner is now arraigned; I am the only person who ought to suffer for it. And to prove to the satisfaction of the court that my confession is true, I will relate all the circumstances connected with the robbery.' Having said this, he began a history of the whole transaction, and entered into all the minute particulars of the time, place, manner, conversation, &c., with which the prosecutor and his witnesses were well acquainted, and appealed to them in their turn respectively, for the truth of his declarations; and, finally, concluded his account with a serious admonition to the witnesses, and to all present, to be particularly careful how they swore away the life of an innocent person, under a delusive train of appearances.

"On hearing this unexpected statement, the court was much confused; the witnesses looked upon each other with astonishment, the prosecutor was visibly agitated, and even the judge was confounded. Recovering, however, from their

surprise, the judge, after some observations, ordered the prisoner to be acquitted, and set at liberty. In the mean while, the self-confessed felon was remanded, while his indictment was preparing, with orders to appear and take his trial on the ensuing day for the offence which he had thus voluntarily acknowledged.

"On being brought to the bar, on the usual question of guilty or not guilty being put, to the utter astonishment of all, he pleaded not guilty. The astonishment which this excited was scarcely less than his previous confession had produced. He was then reminded of the transactions of yesterday, and admonished not to indulge fallacious hopes of escaping justice through the mere indulgence of pleading, which the lenity of the law allowed to persons accused of offences.

"Nothing, however, could intimidate him, or induce him to alter his resolution. He still persisted that he was not guilty; adding, when addressing himself to the judge, 'If you please, my lord, your own gaoler shall prove my innocence.' On being asked to explain himself, he replied, 'If you order the gaol-keeper to look over his books, he will find that I was in gaol when the robbery was committed.' On searching the books, it was accordingly discovered, that he had actually been lodged in the gaol on the day preceding that of the robbery, and his acquittal was the inevitable consequence." Of the issue of his trial, for his own offence, no account has been rendered.

R. DONKERSEY.

For the Herald and Journal.

LIGHT WANTED.

BRO. STEVENS:—Generally I have been inclined to fall in with your views as expressed in the editorials in your excellent paper. As reluctant as I am inclined to be to do it, still I feel compelled, until I get more light, to dissent from them as expressed on some points in your late editorials on the Episcopacy. Believing that you will be free to hear the objections which were suggested to my mind while reading your articles, I feel inclined to state them to you.

If I understand you correctly, the two prominent reasons which you assign for an increase of the number of the Bishops is, first, usefulness, and, secondly, there is too much for them to do, as it now is. You say, let us have at least twelve at the next General Conference.

Let us for a moment attend to the first reason assigned, to wit, usefulness. You say our Bishops should have a chance to circulate among the people more, that they may be more useful. Your strong argument is, that the Protestant Episcopal Church have half a dozen Bishops where we have one. (1) But is this a conclusive reason why we should increase the number of our Bishops? In the first place, they have no Presiding Elders, or any agency that takes the place of this office. What will become of our "fifth wheel" if Bishops have their four years' Districts? If we have so many men capable of filling the chair of the Bishop, cannot they do just as much good in that of the Presiding Elder's? Do titles and stations create talent or wisdom? (2)

Again, the Bishops in the Protestant Episcopal Church have charge of a particular church, where they devote the greater share of their time during the year. It is true they visit every society in their diocese, but not so often as our Presiding Elders visit societies among us.

Let us now attend to the second reason assigned, to wit, there is too much labor for our Bishops to perform. They have labor, to be sure, but wherein does it consist? Not in that kind that Asbury and Coke had to engage in, in every respect. While these men had to ride on horseback through the almost trackless wilderness, our Bishops now can go over the same ground in the cars at the rate of twenty-five or thirty-five miles per hour. This is the case in two-thirds or three-fourths of our Conferences. In this respect we see a vast contrast. Do the present Bishops have more Conferences to meet and greater numbers in them, they have more time to prepare for their work. The time which was taken up in travelling formerly in consequence of not having any roads, or very poor ones, is now redeemed by the modern facilities for this purpose. Certainly in writing and assisting in establishing churches their work cannot begin to compare with the former general superintendents, when our church was in its infancy; opposed on every hand by its enemies, and but few to engage in the warfare for truth and holiness. (3) Would it not be well, if the number of Bishops are increased, to have a sufficient number to visit all the different circuits and stations, and thus do away with the Presiding Elder's office?

P. MERRILL.
Bellows Falls, Vt.

1. This was not our "strong argument," but only an incidental illustration.
2. "Titles" do not, but "stations" have capacities. A District, or one third or one fourth of a Conference, would certainly not compare with six whole Conferences.
3. The long and slow journey of the first Bishops gave them opportunities of preaching as they went along—our present Bishops have less of this labor, and too much Conference business. They are absorbed in the latter; if we would restore the former, we must increase the number of Bishops.—EDITOR.

For the Herald and Journal.

SANCTIFICATION AND THE MEANS OF GRACE.

"In labors, in watchings, in fastings."—ST. PAUL.

Some object to the present attainment of the blessing of holiness, because it will lead us to depreciate the means of grace, and forsake the ordinances of the Gospel. A state of grace so exalted, in the estimation of such persons, needs none of the means of grace, but is a thing of purity and devotion. But no imputation could be more unjust or untrue. The truth is found in the precise opposite. We never behold the real value and hidden import of them till the heart is newly created and filled with God. It is after this, a man is careful and constant in attendance upon them. Now, seeing their worth, the sin of neglecting them becomes apparent.

Let us, for a moment, notice a little more in detail the intimate relation that subsists between the means of grace and this blessing.

And, we would not be understood, from the foregoing remarks, to affirm that the purified soul any saving qualities in them. Far from that. Such an opinion springs rather from a shallow and decaying piety; losing its hold on the spirit, it seizes the forms of religion as a surety. The most devout are never at fault here. Their bark has been launched in so deep waters as to be in no danger of stranding on that shore. They see their worthlessness in themselves, their utter incapacity to impart grace to the soul. Nevertheless, while in themselves they are profitless, related to God, as channels for the conveyance of his blessings, they are of the utmost importance. While the holy man

believes God can impart his grace just as well without the means being used, he also believes, from their adaptation to the wants of man, as well as from the pre-arranged divine plan, he will not be likely to do so save in an emergency. Hence, he does not expect or pray that the needed blessing may be given without a preparation on his part.

This affords a proper test of a man's obedience—his willingness to follow God's plans, and distrust his own wisdom. The willing and obedient do not ask God to turn aside from his ordinary course; they strive to come up to his requirements, and seek the blessing in the way divinely appointed. Such ask for the old paths, the will of God, and follow therein. Men of little faith and prayer, ask for a miracle—'show us a sign,' and we will believe and shall be saved. Nothing but the wonderful can move them. The common and the old way of praying, believing, and working, possesses no charm. An especial work must be wrought—a new and strange evidence be exhibited, or all is over.

Not thus with the sanctified soul. The common means are enough; he uses these and is content. He will be distinguished from the other in these points.

The blessing of God will be claimed on the simplest means. The undevout, acting on a worldly maxim, must ask for a miracle, and will get none. At such sittings we have to spend several hours without weariness or fatigue. One of our sittings was four hours and a half long. Some seemed to be convinced, while others said, we will hear thee again. But after all, whether Douay version or Protestant, they care but little for the word of God, being influenced to a fearful degree by their priests, who forbid their reading the Scriptures. I have found but one copy of the Bible (except those I have circulated) among them, and that was a copy from the American Bible Society, obtained in New York State.

They are a very ignorant people, scarcely one in fifty knowing how to read. In one place where I collected about fifty individuals, only one could read, and he was an old man of seventy years of age. I gave him a Testament in the presence of the assembled audience, and begged them to let him read it to them from time to time.

One great hindrance to the conversion of this class of people is the fear of being cast out of the society of their fellow countrymen and family relations. Such as have been converted suffer much on this score. The moment one becomes serious and seeks conversion, he is assailed on all hands by threats of abandonment. He must, therefore, choose between Christ and father, mother, &c. One of the converted Romanists, a devoted Christian—has been twice shot at, and harassed in every way, because he would be a Bible Christian.

At times I have been able to collect from eight to twelve children on a Sabbath morning in a school for instruction in reading, but the fear of ridicule often prevails over their desire to learn, and they soon fall off. Of hundreds of children who are left to grow up in ignorance, only six have continued to come to us for instruction. I enjoy in my labors the assistance of a brother, who was converted ten years ago from the errors of Romanism. He is a man of good mind, and very devoted to Christ. When converted he was forty years of age, and could not read a word; since then he has succeeded in learning to read quite fluently in English. He is gifted and strong in faith.

Our hope of doing good among this population is mainly with the younger class; the older people are so prejudiced and ignorant, that short of divine interposition much cannot be done. Much depends on the interest of the evangelical churches in those places where these people are found, for the spread of the Gospel among them. The younger portion can speak and understand our language, and with proper attention and kind means may be induced to enter their Sabbath Schools, and sometimes attend upon the preaching. Let the ministers look to this important field of domestic missions; let church members exert themselves in this department of useful effort, and God will abundantly bless. More can be accomplished in this way than by any other means, I am persuaded.

The vast increase of the Romish population in this State demands a watchful and jealous regard to their education and conversion. They are woefully ignorant. For instance: I entered into conversation with some young men on a certain occasion, and asked one of them to pray to God for the forgiveness of his sins, assuring him that God would hear him and pardon his sins. As to the first he remarked, that God was too great for him to think of praying directly to him, and as to the pardon of sin, God could not, seeing he had given all the power to the priests, and they alone could do it! O there needs deep sympathy and feeling in behalf of such poor, infatuated people, who are going down to death out of our very midst.

I cannot report many conversions nor much success, but this could not be expected in so short period. A foundation I hope is laid for future results, should operations be continued. That the field has important claims upon the sympathies and prayers of all that love our Lord Jesus, is too obvious to need further proof.

Yours, truly, C. S. MACREADING.

REMINISCENCE.

I remember with interest an aged pair, who lived in the neighborhood of my childhood's home, for they had suffered by the scourge of war, and had lost a happy home and all their worldly effects at the time Charleston was burnt by the British in 1775. My impressions of them are peculiar, as they came before my mind in the singular costume of a former century. The man wore a three-cornered hat, small clothes reaching to the knees, and fastened with small silver buckles, long stockings, and nice shoes with plated buckles. He was quite advanced, and usually walked with a cane, but with an animated step, and remarkable cheerfulness of countenance. The wife wore a bright red cloak in winter, with a cap or hood of the same material, which was drawn over the head instead of a bonnet. They were both righteous, in the Gospel sense of the term, and their cheerful piety, and strong faith, gave them an elevation which neither the wealth, fame, nor the honors of earth can purchase. They were too far advanced in life to labor—too poor to be comfortable without the aid of charity, and without too happy to escape the envy of those who, rich in the treasures of earth, had never sought or tasted the "hidden manna" which cheered and comforted the children of God. I have said they lived by faith—one anecdote in illustration will suffice.

One cold winter evening, when a deep snow had fallen, which rendered the roads almost impassable, they found their small stock of wood had diminished until only two or three sticks remained, just enough for the evening.

"Husband, what shall we do," inquired the

wife; "we shall burn our last stick of wood before nine o'clock to-night?" "Trust in God, who has always provided for us," replied the good man. "Not an hour had we slept when a neighbor inquired if they would oblige him by accepting a part of a load of wood, which he was obliged to leave, as the sled had broken and he could not reach home with all he had. Most thankfully was the kind offer accepted, and no doubt the incense of grateful hearts ascended with renewed faith that night from the family altar.

"Trust in the Lord and do good, and verily thou shalt be fed."—Independent.

ANECDOTE OF WASHINGTON.

In an article contributed by H. T. Tuckerman to the last number of Graham's Magazine, we find the following anecdote of Washington, which we have never before seen in print:—

"It is said that at a convivial party to which Washington was invited, he related the traits were the subject of earnest discussion among the company; and it was insisted that no one, however intimate, would dare to take a liberty with him. In a foolish moment of elation Governor Morris accepted a bet that he would venture upon the experiment. Accordingly, just before dinner was announced, as the guests stood in a group by the fire, he induced a somewhat lively chat, and in the midst of it, apparently from a casual impulse, clapped Washington familiarly on the shoulder. The latter turned and gave him a look of such mild and dignified, yet grievous surprise, that even the self-possession of his friend deserted him. He shrunk from that gaze of astonishment at his forgetfulness of respect, and the mirth of the company was instantly awed into silence."

THE APPRENTICE.

A young man, whose father was in easy circumstances, was desirous of learning the printing business; his father consented, on condition that the son should board at home and pay weekly for his board, out of the avails of his special perquisites, during his apprenticeship. The young man thought this rather hard, but when he was of age and master of his trade, his father said, "Here, my son, is the money paid to me for board during your apprenticeship. I never intended to keep it, but have retained it for your use, and with it I give you as much more as will enable you to commence your business."

The wisdom of the old man was now apparent to the son, for while his fellows had contracted bad habits in the expenditure of similar perquisites, and were now penniless and in vice, he was enabled to commence business respectably, and he now stands at the head of publishers in this country, while most of his former companions are poor, vicious, and degraded.

HONOR OLD AGE.

There were once assembled, in Dr. Michael Schappach's laboratory, a great many distinguished persons, some to consult him, and some out of curiosity. Among them were many French ladies and gentlemen, and a Russian prince, with his daughter, whose singular beauty attracted general attention. A young French marquis attempted, for the amusement of the ladies, to display his wit on the marquis's doctor; but the latter, though unacquainted with the French language, answered so cleverly that the marquis had not the laugh on his side.

During the conversation, there entered an old peasant, meanly dressed, with a snow white beard, a neighbor of Schappach's. The doctor directly turned away from his great company to his old neighbor, and hearing that his wife was ill, set about preparing the medicine for her, without paying much attention to his more exalted guests, whose business he did not think so pressing. The marquis was now deprived of one subject of his wit, and therefore chose to turn his jokes against the old man, who was waiting, while his neighbor, Michael, was preparing something for his old Mary. After many silly observations upon his long white beard, he offered a wager, of twelve louis d'or, that none of the ladies would kiss the old fellow. The Russian princess, hearing these words, made a sign to her attendant, who brought her a salver. The princess put twelve louis d'or on it, and had it carried to the marquis, who, of course, could not decline to add twelve others. Then the fair Russian went up to the old peasant and said, "Permit me, venerable father, to salute you after the fashion of my country." Saying this, she embraced him, and gave him a kiss. She then presented him the gold which was on the salver, with these words: "Take this as a remembrance of me, and as a proof that the Russian girls think it their duty to honor old age."—Sister's Little Princess.

We clip the following from an article in the Western Christian Advocate, and commend it to our readers, for their benefit as well as our own.—Meth. Protestant.

BE SHORT.

When you call at an editor's office, don't tease him with a thousand impertinent questions. Say what you have to say with all brevity, and then be off. Do not stand in the way longer than the nature of your business demands. The moment you are through, give place. Be short.

When you entertain friends, please don't invite among your guests those perpetual loungers, those incessant talkers, and those "busy-bodies in other men's matters." If you should, go your own career in getting honorably and safely rid of them. Receive cordially such as make you short visits—such as hold short conversations, sing short hymns and pray short prayers. Such are more likely to prove, in their occasional visits, the most pleasant and profitable. "Let your speech be seasoned with grace." Be short. Not "crusty," but brief.

When you are called upon to pray publicly, privately, or socially, don't pray, we entreat you, for everything you can think of. Some men pray as if they expected to be heard for their much speaking. Such are commonly in error, and are much to be pitied. Pray, if you please, for everything you feel disposed in your closet, but when you come together to pray, then be short.

When you sit down to write for publication, be concise. Don't dilute one idea over a whole page, nor say on your subject all you might say. Leave a little, if you will, for the reader to meditate. Don't write long pieces, if you wish them either published or read. Editors have requested this of their correspondents so frequently, and still you persist in penning your long, stale, obsolete, unreadable articles! When, dear penman, will you be wise enough to leave off all needless expletives, redundancies of all kinds, circumlocutions, and superfluous expressions? When you begin, dash right into your subject, hasten to the end; then, for the sake of good authorship, "quit when you are done."

"Husband, what shall we do," inquired the

Herald and Journal.

WEDNESDAY, APRIL 9, 1851.

POPULATION—CHURCH MEMBERSHIP.

The Western Advocate contains an important editorial on the relative progress of the population of the United States, and the membership of the M. E. Church. It says:—

"In examining the statistics of the Methodist Episcopal Church, we learn that her increase, during the last ten years, has not kept pace with the increase of population. The recent census shows, that in the United States there has been an increase of inhabitants of about 34 per cent. since 1840, and that increase has been greater in the North than in the South. In 1840, the Annual Conference now embraced in the bounds of the Methodist Episcopal Church contained 590,889 members. In 1850, there are reported 688,565, being an increase of 97,676, or about 17 per cent."

Dr. Simpson then gives several very interesting tables, from which we select the following: it shows the per centage of increase or decrease of the church in the last ten years, and the per centage of the increase of the population within the same territory, in the same time, as far as can be ascertained.

CONFERENCES.

Conference.	Members in 1840.	Members in 1850.
Maine,	16	16
East Maine,	10	10
New Hampshire,	10	10
Vermont,	10	10
New England,	10	10
Providence,	10	10
New York,	10	10
East New York,	10	10
Troy,	10	10
Black River,	10	10
Onondaga,	10	10
Genesee,	10	10
East Genesee,	10	10
New Jersey,	10	10
Philadelphia,	10	10
Baltimore,	10	10
Erie,	10	10
Pittsburg,	10	10
Western Virginia,	10	10
Ohio,	10	10
North Ohio,	10	10
Michigan,	10	10
Indiana,	10	10
North Indiana,	10	10
Illinois,	10	10
Rock River,	10	10
Iowa,	10	10
Wisconsin,	10	10
Des Moines,	10	10

It will be found from this table, that in Maine, E. Maine, New Hampshire, and Vermont Conferences—there has been a decrease. In Iowa, Rock River, New Jersey, New York, East New York, and Baltimore, the percentage of increase exceeds that of the population. In all the other Conferences the increase has not equalled the growth of the State. In Troy, Genesee, and East Genesee the numbers have improved very slightly.

A PREACHER'S LABOR.

The Winchester Virginian learns that one member of the Methodist Episcopal Conference, recently in session in that city, during the past year travelled upwards of 2800 miles in the discharge of his duties—preached 321 sermons—paid 380 visits—attended 270 conversions in his congregations, and admitted 260 members into the church. He is a "workman that needeth not to be ashamed."

WEST AFRICA—PROGRESS OF THE GOSPEL AT SIERRA LEONE.

Mr. Raston, Wesleyan missionary at Sierra Leone, writes in the *Missionary Notices*: "Nine years have rolled over my head since I first left my native land for what was called 'the white man's grave.' Changes of vast importance have taken place during that period. Sierra Leone then, and now, presents very different aspects. But especially in religion is the most marked difference. The great and rapid increase of Christian knowledge, seems more than ever to mark out Sierra Leone as the nucleus from whence the Gospel shall go forth to the interior. The decided advancement of religion in the colony furnishes us with increasing stimulus to labor. Our beloved societies are growing in knowledge, and in the love of our Lord Jesus Christ. In the Free town circuit our congregations are large, respectable and intelligent; and while believers are growing in grace, the Lord is adding daily to his church."

METHODIST PROTESTANTS.

We learn from the Olive Branch that the Board of Foreign Missions of the Methodist Protestant Church met in the city of Pittsburgh on the 25th ult. The following members of the board were present: Wm. Collier, Geo. Brown, John Cowl, James Robinson, John Scott, John McKasky, William Toth, and John L. Sands; and that the Rev. Daniel Wilson, of Harper's Ferry, was appointed to China, and Rev. Daniel Bagley, of the North Illinois Conference, to Oregon. Resolutions were passed soon to establish missions in New Mexico, Minnesota and Africa. The action of the President in appointing the Rev. C. W. Denison temporary missionary to California was sanctioned.

The Methodist Protestants at Cambridge, O., have raised \$2,700 toward the building of a college, and the Conference are to raise \$3,000 to complete it. The building is under roof.

EAST GREENWICH ACADEMY.

We have received the catalogue of this institution for 1850-1. It is a model document, full of such information as the patrons of the school would wish. The Faculty consists of Rev. Robert Allen, M. A., Principal, and teacher of mental and moral science.

James T. Goodnow, M. A., teacher and lecturer in natural science, and higher English department.

John M. Vanleek, A. B., teacher of mathematics and ancient languages.

Miss Susan E. Smith, Preceptor, and teacher of modern languages and English department.

Miss Joanne Doane, teacher of ornamental branches.

Miss N. A. Brown, teacher of music.

O. W. Pollard, teacher of penmanship.

We notice also that the "Hon. (Rev.) Prof. Rust has charge of a teacher's class. The following summary of students is given:—

Summer term,	95
Fall term,	94
Winter term,	115
Spring term,	108
Aggregate,	407
Ladies,	141
Gentlemen,	266
Number of Ladies,	70
Number of Gentlemen,	151
Total,	211

A CAPITAL RAY STORY.—Rev. Walter Colton, in his agreeable and Christian-like diary of a voyage to California in a man-of-war, entitled "Deck and Port" (in which by the way much is mildly and convincingly said against the spirit rattle and flogging in the navy) relates the following capital story:—

"I have always felt some regard for a rat since my cruise in the Constellation. We were sitting for sea at Norfolk, in water and provisions; a plank was resting on the sill of one of the ports which communicated with the wharf. On a bright moonlight evening, we discovered two rats on the plank coming into the ship. The foremost was leading the other by a straw, one end of which each held in his mouth. We managed to capture them both, and found to our surprise, the one led by the other was stone blind. His faithful friend was trying to get him on board, where he would have comfortable quarters during a three years' cruise. We felt no disposition to kill either, and landed them on the wharf. How many are there in this world to whom the fidelity of this rat reads a lesson."

METHODIST PRESS.

New England—Cincinnati Paved House—Dancing—Short verse—Long Conference Sessions.

The Boston Christian Advocate, alarmed at a local and rare instance of conduct in New England, gives a column and a half of reflections on our moral condition, and thinks we "need Missionaries." It exclaims:—

New England—the land of piety, intelligence, and benevolence—the land whence issues so many angel forms annually, to enlighten and instruct the crude and untutored masses that swarm in the immense Valley of the Mississippi—how art thou fallen from thy pristine glory! and how is the light of thy day bedimmed with the atmospheric nebula, now visible in the horizon that surrounds thee!

The Michigan Christian Advocate has a long editorial on the treatment of the Paved House, Cincinnati. It says:—

Now, without expressing our own opinion on the merits of the controversy in the premises, we are frank to say that we not only regret this, but as a Methodist—as a Christian minister, we have not, nor can we ever have one whit of sympathy with such bigotry. And we are at a loss to know what it would do if it but had the power. And such conduct of Christians professedly liberal is made a matter of surprise and ridicule, justly enough we verily believe, in the secular prints of the city. The speaking of public confidence in the truths of the weightier matters of the law. Nor are we at all surprised, that with such an out-sticking element of yieldingness bigotry, such ecclesiastical clannishness—such exclusiveness, and proudly proud conservatism—we are not surprised, we say, to find that Methodism in Cincinnati has not increased numerically, for the last ten years, as fast by one-third, as have other evangelical churches. For bigotry in religion, as well as in anything else, stands opposed to progress. And wherever Methodism will put on the Chinese shoe of conservatism—conservatism in things, we mean, morally indifferent—measures whose moral character, change with circumstances, if, indeed, they ever had any. Wherever this is the case it will be found, sooner or later, to be a dead end. It will stand like Quakerism, dwindling and decaying in the midst of obsolescence.

The Christian Guardian has a long editorial on the corrupt tendencies of the church in respect to worldly amusements. It refers to the action of some of the Conferences on the subject. Of dancing it speaks very decidedly.

The sentiments of pagans are given as condemnatory of dancing. "Dancing," says Cicero, "is the last of all vices. One must have run the career of all others; he must have delivered himself up to all other excesses, before he can yield himself to this." Dancing cannot exist, save among those whose hearts are already possessed of every other vice; for no one dances, says the great orator, "either in a private or a public assembly, unless he be either intoxicated or a fool." The pagans were so convinced of this, that to render the followers of Philip of Macedon odious, it was enough to say that they were given to dancing. At Rome, when they desired to paint the portrait of a prostitute, it was enough to say that she danced more elegantly than was becoming a modest woman. Ovid, that poet so voluptuous in his descriptions of the pleasures of the dance, himself, in his own person, was a dancer. Men of the world, of a modern age, have spoken in terms equally strong, with those of pagan antiquity, of the dance. "Dancing," says St. Augustine, "is the worst of all vices. It is a frivolous spectacle, unworthy of a man, held in detestation by the great, and a reproach to the modest. It is the source of numberless infamies, from which nothing issues save irregularity and impurity." Bayle, the impious philosopher, who even professed to believe in the existence of a God, says, "The dance can only serve to spoil the heart, and make it more dangerous to chastity." In the earlier ages of the church, dancing was severely condemned by the highest ecclesiastical authorities; and although we cannot endorse all they said, even upon this subject, yet there is much solemn truth, although rudely expressed, in many of their remarks. "Fly from feasts and dances," is a good counsel. St. Augustine says, "The dances in which the passions are found present all the dangers of the theatre. Let all which relates to the pomp of the devil be banished from the houses of Christians." "St. Basil," says St. Ambrose, speaking of the daughter of Herodias, "She dances, but it is the daughter of an adder." Let mothers, then, who love chastity and modesty, give to their daughters lessons of religion, and not lessons of dancing. O men of the world, turn yourselves upon your gravity and prudence, learn to detect those abominable places of resort, and to avoid those who frequent them." The same holy father calls the dance "the choir of infernal spirits, the rain of innocence, and the grave of modesty." Tertullian pictures the places of worldly dances as "the temples of Venus, and the sinks of impurity." St. Basil paints them as "the places of profit in carnal obscenity." St. Chrysostom regards them as "the high schools of impure passions." St. Augustine says, "it is better to till the earth on Sundays than to dance."

The Southern Advocate contents editorially for short sessions at Conferences; a correspondent at the same time demands full time, in the following lusty tone:—

In closing this article I wish to say in all kindness to the preachers and Bishops, that unless reasonable time be given to our Conference, to attend to our increased and increasing business—our educational, Sunday School, and all other interests must suffer yet more and more. Where will this thing end? Where is the stopping place? If it closes in ten days, let it; if in six, let it; if in five, let it. What then is a best Conference? Not the one at which the most business is done, and done correctly, but the shortest one; and he therefore that hastens it to a close the most rapidly, from the Bishop down, is our man.

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RELIGIOUS SUMMARY.

The Florida Conference met in Thomasville on the 22d ult. Bishop Paine presiding. It embraces about forty ministers and ten thousand members. About \$2,200 were raised for missionary purposes. It has one literary institution, which is reported prosperous.

BISHOP MORRIS closes his "Extracts from the Journal of the Western Conference," which have been published for several weeks past in the Western Ch. Advocate, for the year 1851. The next year the Conference was divided into the Tennessee and Ohio Conferences.

REVITALS.—A revival of great interest is now in progress in Amherst College, which commenced on the day of fasting and prayer for colleges. In Millbury from 100 to 200 are numbered as the subjects of the revival now in progress in all the churches of the town. In Franklin, some forty or fifty are numbered among the anxious and the hoping. There is an interesting religious movement in Foxboro. In the Delaware College and Academy at Newark, Delaware, there is a revival, as also in Miami University, at Oxford, Ohio. At Wittenburg College, Ohio, there is a very powerful revival. In Pelham, Mass., there has been a revival in progress for the past six months, numbering among its subjects about 50 persons.

REVITALS.—The Western Advocate says: We learn from the Buffalo Christian Advocate, that a good work is going on in the Methodist churches in that city. Forty have already been converted and added to the church.

The Auburn Swan street and Niagara churches are all sharing in the blessings of the revival. A large amount of revival intelligence comes in the Northern Christian Advocate. In New Berlin, Onondaga Conference, a meeting was in progress, on the 19th ult., of which the writers say: "We are looking for, and confidently expecting, the conversion of hundreds before this year shall cease." In various churches of Genesee, East Genesee, Black River, and Onondaga Conferences, principally the latter, about four hundred and seventy-five have recently experienced the pardon of sins.

AFRICA.—The contributions for building a Mission church at Cavalla, West Africa, the station of the Rev. John Payne, amount to \$2000, chiefly from Sunday Schools, showing how much may be done by the accumulation of small gifts.

MR. PATYNS translation of the book of Acts into the Grebo tongue, has just been printed by the liberality of the American Bible Society. His version of Luke and the Gospel of John is nearly ready for the press.

The Pittsburgh Christian Advocate of Feb. 25, reports upwards of 1000 conversions in the Pittsburgh, Erie, and Western Virginia Conferences.

More than eighteen hundred accessions to the church are reported in the Western Ch. Advocate of Feb. 26.

A letter of Dr. Bacon, published in the Christian Advocate and Journal, fixes his birthplace at Shehottan, Delaware Co., N. Y.

A letter from Rev. R. L. Lyth, a Wesleyan missionary, Lakemba, Fejee, stated that Tuinayan, the king, has made a public profession of Christianity, and with him five others, including the only remaining priest, and others of his near friends. The Fejee Islands were once the seat of cannibalism.

The Western Recorder of the 12th inst., has a large amount of revival news, which shows a good state of religion in the Methodist Protestant Church.

LETTER FROM PROVIDENCE CONFERENCE.

Warren, R. I., April 2, 1851.

MR. EDITOR:—The Providence Annual Conference is now holding its session in this town. A large number had arrived in the place last evening, and Rev. D. Webb, who had preached for more than half a century, preached in the M. E. Church, from Prov. 23: 23, first clause.

At 8 o'clock this morning the members of the Conference were called together to partake of the sacrament of the Lord's Supper. Our venerable Bishop Hedding is detained by ill health, and Bishop James presides in his stead.

The Bishop introduced the religious exercises, and addressed the throne of grace in a very comprehensive and fervent prayer; after which he stated that he thought the Conference ought never to convene without commemorating the death of Christ. Then, if any brother should fall by death during the year, we should have the fragrant recollection, that when we met together, we met at the foot of the cross, and may rejoice in the hope that our next meeting will be in heaven. He had therefore invited them to meet at this early hour. He then called upon Father Webb, as the oldest member of the Conference, to come forward and consecrate the elements; and Fathers Blake, Fillmore, Kent and Bates, to assist in their distribution. About 100 preachers, and a large number of private members of the church, then partook of the sacred symbols. The scene was peculiarly impressive, and, as it seemed to us, highly appropriate and profitable.

At 9 o'clock the Conference commenced its session, and after the calling of the roll, Bro. D. Wise was chosen Secretary, with liberty to choose an assistant. Bro. E. Grant was selected. The following committees were then appointed:—

Committee on Religious Service during Conference—Presiding Elders and preachers in charge.

Conference Stewards—A. U. Swinton, L. C. Collins, F. Gavit.

Necessaries Cases—W. Emerson, J. D. Butler, E. Upham, P. Townsend, B. Othman, J. B. Husted, J. W. Case, C. Noble, J. Lovejoy.

Missions—T. Ely, E. Benton, W. T. Harlow.

Sabbath Schools—H. C. Atwater, Abel Gardner, F. W. Bill.

Biblical Institute—D. Patten, A. Palmer, M. J. Talbot.

Bible Cause—R. Livesey, B. L. Sayer, G. M. Carpenter.

Education—A. Stevens, D. Webb, L. W. Blood, R. Adlynn, N. Goodrich, J. Hobart, S. Dean.

Zion's Herald—Wm. Livesey, M. Chase, E. B. Bradford.

Slavery—S. W. Coggeshall, W. H. Richards, P. T. Kenney.

Publication of Minutes—S. C. Brown, R. M. Hatfield, J. B. Gould.

Preachers' Aid Society—C. H. Titus, Preston Bennett.

It is a little remarkable that the first formal speech made in the Conference, was made in opposition to the nomination of a committee on Slavery. Bro. E. Blake opposed the nomination of the committee, not because he favored slavery, but because he thought such a committee was not needed in our Northern Anti-slavery Conference.

What a magic power there is in this term, "Slavery." It is still the watch word of agitation. As we are about all of one mind, no speech was made in reply, but the committee appointed. No committee on Memoirs was required, as during the past year, thank God, no one of our number had fallen.

The regular Conference questions were then taken up. The following brethren remain on trial: Chas. S. Hazard, John D. King, Elijah T. Fletcher, P. S. Mather, E. Franklin Hinks.

Albert Eldridge was discontinued at his own request, he wishing to return to the college in Middletown.

The following brethren were then elected to Elders' orders: John E. Gifford, Lorenzo D. Bentley, Wm. O. Cady, Benjamin L. Sayer, J. Burleigh Hunt.

A communication was then read to the Conference from Dr. Durbin, and referred to the following committee, viz: G. W. Stevens, M. P. Alderman, B. Othman.

At half past 2 P. M., religious services were held in the church. Preaching by Bro. A. Palmer, upon Matt. 5: 14, first clause. Preaching again in the evening, by Bro. J. B. Husted, from Mat. 11: 5, last clause. A large number attend the preaching, both afternoon and evening. The people appear to be pleased with the session of the Conference among them. May it prove to them a blessing.

Thursday, April 4.—Conference commenced at 8 o'clock this morning, according to adjournment. Religious exercises conducted by Bro. E. Upham. After the reading of the journal of yesterday, Bishop James read a communication from Bishop Hedding. In his letter, our aged and much esteemed superintendent said that if he deemed it so infirm he should not be able to visit us. If he deemed it so infirm he should not be able to visit us. If he deemed it so infirm he should not be able to visit us.

He then endeavored to attend the New Hampshire Conference, but it was very doubtful to him whether he should be able to go there. Bishop James remarked that he called upon him a short time since, and found him very feeble. He did not think his colleague would be able to attend any official duties, at least the present year. His disease was pronounced by physicians to be "spasmodic asthma." His own opinion is, that it is "rheumatism of the lungs." He found him, however, enjoying the smiles of God; his mind perfectly calm, and to use his own words, he enjoyed "mighty comforts."

Reports and exhibits from the Book establishments were then read; also the circular of the Sunday School Union. Reference was then made to the Committee on Sunday Schools. Several visitors were then introduced. Some other matters were then attended to. Among others, a communication by W. T. Harlow, from the Ludlow Quarterly Conference, asking that the credentials of Moses Stoddard be restored. Some discussion was had upon the subject, as Bro. S. was known to have embraced and propagated Millierite errors within a few years past. It was, however, stated that he had now renounced them, and had been laboring for some time the past year, within the bounds of the New England Conference. It was voted that his credentials be restored.

The brethren who were now eligible to Deacons' orders were then called up, and examined by the Bishop. During the examination, Bro. S. made some most valuable remarks in reference to long speaking, loud speaking, and low speaking.

Bro. Thomas G. Carver was discontinued at his own request—his health is very poor.

The following brethren were admitted into full connection, and elected to Deacons' orders: Charles Hammond, John F. Sheffield.

Continued and nearly concluded the examination of character.

Voted, to give Bro. Paul Townsend a supernumerary relation. Bro. C. Phelps called at his own request.

Voted, to grant Bro. Henry Baylies a supernumerary relation.

Bro. C. C. Manger located at his own request.

Bro. Samuel Beadle has withdrawn from the connection.

A Baptist minister was here introduced to the Conference.

The question on the place for holding our next Conference was taken up. Several invitations were presented; but it was voted, that our next Conference be held at Norwich Landing, Norwich, Conn. After notices and benediction by Bro. E. Blake, Conference adjourned.

Preaching in the afternoon by Bro. G. W. Stevens; subject, 1 Thes. 4: 3. Several afterwards spoke upon the subject of holiness. The occasion was one of considerable interest.

The evening was held the anniversary of our Sabbath School Union. Neither of the brethren appointed last year for the occasion addressed the meeting, except Bro. Robert Allen. Bro. R. McGonnagall, and Charles S. Marcelling spoke, and also a Little Sabbath School boy. A large audience was in attendance, and listened with apparently unwearying attention to the addresses of the speakers. The choir of the church have been present at nearly every meeting, and favored us with excellent music. The singing is not only scientific, but performed with a zest that does one's heart good. They seem to sing "with their hearts unto the Lord."

The business of the Conference has hitherto proceeded with pleasing despatch, as it generally does under the able conduct of Bishop James, and also with great harmony and fraternal feeling. No long speeches have yet been made, but the topics of the most stirring interest have not yet come up.

Yours truly, F. W. BILL.

MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

THE ASSISTANT SECRETARY OF THE MISSIONARY SOCIETY of the Methodist Episcopal Church, New York, was held on Sabbath evening, March 23d. This meeting, like the one held last week at Morristown, N. J., was favored with the presence of Bishop James, and the ordination of two of our missionaries, who are to leave us on the 28th instant, for the Pacific coast.

The ordination services were preceded by addresses from one of the company, Bro. Kingsley and Woodward. These were well calculated to secure the favor of the audience for the cause of missions. Seldom have we witnessed ordination services performed under more solemn circumstances, or with more apparent good effect upon the audience.

A collection for the society followed, and a variety of propositions were submitted and accepted. One of the most marked ones of which we have heard, was the beginning of a movement to be followed in the case of every congregation—it was that of making their pastor, Rev. R. S. Foster, a life manager of the Parent Missionary Society, by the contribution of \$150. This was done in six shares of twenty-five dollars each. The result of the collection and subsequent contributions amounted to about five hundred dollars. An incident came to our knowledge, in connection with the raising of this amount, which we choose to name for the encouragement of other pastors, and as an example for members of other churches. Here, as in all cases where anything noble is done, the pastor took the lead by liberal offerings on his own part, since which one of his members begs the privilege of either refunding him, or of paying his subscriptions.

FAREWELL MISSIONARY MEETING AND SACRAMENTAL SERVICE.—This meeting, held by the brethren destined for the Pacific coast, proved to be one of very great interest. Dr. Bangs presided, and the occasion was the missionary services with Dr. Hollich, addressed the meeting. The collection followed, and then the sacrament administered to the missionaries and their wives, with other ministers present, by Dr. Peck, in which he was assisted by Dr. Bangs. These services concluded, the "Instructions" prepared for our missionaries were presented to them by Dr. Bangs, in behalf of the Corresponding Secretary, shortly after which the congregation was dismissed.

THE BETHEL SHIP should not be overlooked in the accounts we give of the missionary meetings held by the brethren who go to serve in California and Oregon, congregations from all nations, like unto those who assemble in the ship we speak of. On Sabbath afternoon, March 26, a mission meeting was held; and now the pastor informs us that he has something over \$60 to pay over to our Treasurer.

FOREIGN GERMAN MISSION.—From this mission we have advices up to March 3. Bro. Jacoby, after speaking of the variety and weight of his labors, says:—"When I write my letters I am very often disturbed by visitors, which, I must confess, I find very annoying. I must submit to it. I can assure you it is only prayer that holds me up. I often think I have taken too heavy a load upon my shoulders." Let the church consider this brother with every laborer in the field, when prayer is made for those who "watch for souls." The cause of God is still prospering in the hands of our brethren in this mission.

N. B. Since writing the above, Bro. H. Nelson has arrived in town, and will go forward, in all probability, with the steamer for Bremen, which has been detained until the 29th inst.

FROM CLINTON CIR. N. J. CON.—From Bro. E. H. Stokes we have an item that is promising certainly:—

Bro. Lane, Treasurer, I send you \$106.06 for missions. We think we have made a respectable advance on last year. We have seen the \$1300.00 appropriation met. Two years ago no one would have dreamed that the above sum could be raised on this circuit for missions, and yet it has been raised with ease; and next year, I have no doubt, a higher sum can be obtained.

THE OFFICE of a member of the Black River Conference is given in the following communication, and we show it in hope that it may provoke others to follow up what they have proposed to do:—

Brother Lane, Treasurer of the Missionary Society of the M. E. Church, I enclose you twenty dollars for the missionary treasury, half the sum pledged, and in part collected, at our late missionary meeting. We are holding extra missionary meetings through our district, (Fotsdam) and intend, by the help of God, to make a better report to our ensuing Conference than in years past. Let the church and people everywhere who are ready, when we set forth the facts as they are. There is but a single reason that your treasury does not receive and disburse half a million annually, and that is, we do not ask for it. We set forth the facts as they are. There is but a single reason that your treasury does not receive and disburse half a million annually, and that is, we do not ask for it.

A BEAUTIFUL PRESENT OF "BEAUTIFUL CLOCKS" has come to hand for our seminaries in Oregon. We addressed a letter to Rev. P. Chamberlain in relation to such articles, and very shortly after received a box containing three. One each from Messrs. J. C. Brown, Elisha Manross, and Brewster & Ingraham, all of Bristol, Connecticut. Rev. G. Taylor, of Bristol, forwarded a letter with them, from which we extract the following:—"Each donor was anxious to send a specimen of his handiwork to Oregon. They are beautiful clocks. I think they will be suitable for the purpose." We think so too. Bro. Taylor, and feel much obliged to yourself, to Bro. Chamberlain, and the gentlemanly donors.

LETTER FROM NAHANT.

Reverence—Nahant—Description—New Church.

MR. EDITOR:—After a season of considerable physical debility, perpetuated, in my candid opinion, beyond necessity by resorting to medicines instead of nature, I began to revive in strength and spirits. The history of my resurrection is simply as follows: 1. I abandoned all nothings, except a few grains of Turkey turpentine occasionally kept my bowels free. 2. I went to one of the most woody and romantic towns of New England to find the remainder of the year. And, finding there an abundance of homely farmer's living, plenty of sparkling water, and a world of medicinal herbs, I procured a little with my own hand, and, instead of tea, coffee, and beer, to plunge quite often into the electrifying, regenerating fluid, a dread of which is not always traceable to the bite of mad dogs, and also to jump and laugh a little, as occasion required. Having been presented with the use of a delightful little "screamer," such as they manufacture at Springfield Heights, I also roamed over many a hill and dale in pursuit of grey squirrels. The cunning rogue at first laughed me to scorn for being so green in the business of shooting; so also did some of the more skillful natives. But all this only tended to fire my ambition, and I at length succeeded in picking off quite a herd. The excitement of this, together with the pleasure of eating their fat little carcasses, was altogether favorable. My poor physical health, which seemed sometimes to have been tested of all balance power, now resumed its wonted state, and my extremities, which had been often cold as icebergs, were glowed with healthy fervor. Hypochondria took its leave, and dyspepsia, if it was not entirely rooted up, certainly slunk away where it caused me no trouble.

I then ventured to report progress to my Presiding Elder, but he had no opening, and thought I had better rattle until he had. This I was about considering to do, when a train of circumstances which I need not relate in this connection, brought me to this far-famed watering place.

I suppose all the world know where Nahant is. But as a number of "the rest of mankind," who inhabit the outer limits of the circulation of your bulletin may not be so familiar therewith, I will simply say that it is a romantic peninsula belonging to the newly incorporated city of Lynn. It would be to be an island were it not for the famous beach three miles in length by from ten to twenty rods in breadth, ridged by a sort of Macadamized road. At the extremity of about two miles from Lynn, proper, the beach widens, and the land rises and spreads over quite an area, threatening to terminate

For the Herald and Journal. **UNKINDLY WORDS.** BY MRS. P. P. BOMPATRAC.

Unkindly words to those who love,
 Are like the frost upon the flower,
 Or like dark clouds, which hide the blue
 Of noontide's most resplendent hour.

And hearts on which they often fall,
 Are like those far off Arctic seas,
 Which never break the icy pall
 Which o'er their turbid waters freeze.

Such words, like poisoned arrows prove,
 Which wound against the speaker's breast,
 When those who felt their venom first
 Have sank to long and dreamless rest.

Then, all too late, forgiving love,
 Which should shield the loved ones' head,
 Upon the wounds which torture thus,
 No kind or pitying balm can shed.

Then, O let love be in thy heart,
 And kindly words be in thy tongue,
 For soon, alas, will life depart
 And love's sweet ties be broken.

Nachitoches, La., March, 1851.

THE GATHERING TIME.

EXHIBITION OF THE INDUSTRY OF ALL NATIONS, 1851.

They come! they come!

From the far-off isle, from the torrid plain,
 They hasten to pass o'er the billowy main;
 They are borne along the deep sea's foam,
 By the wild wind's sweep o'er the wrecked one's home;
 By the fierce tornado in its pride,
 Lashing the waves to a fiery tide.

With the might of nations on their brow,
 With the wealth that hath taught the world to bow;
 The wealth of the mind in its glorious might,
 The spoils of a thousand thoughts of light;
 The rainbow gleams of the spirit's wings,
 As it revels in bliss amid glorious things.

They have gathered the spoils of earth and sea;
 They have pierced the shroud of mystery;
 Unveiled the glory of earth's bright things,
 Bid music flow from her long sealed springs,
 Till the world doth start from human lips
 To hear of the bright apocalypse.

They have been to the depths of ocean's caves,
 'Mid the murmuring resonance of waves;
 And many a pearl and jewel bright,
 Flash out in pride on the wondering sight,
 And the circling corals hath caught
 Its light from the gifts the waves have brought.

They have been to the depths of Nature's shrines,
 Where gleams rich treasures in hoary mines;
 And the shapless block, at a human word,
 Hath scattered its dross as a moulding bird,
 And sprang up in beauty, and strength, and might,
 As a spirit-wind had evoked its light.

They have trod the shores of a sunny land,
 Where the feathery palm-trees clustering stand,
 And the bright coconuts of the palm worn gleam,
 On the mulberry boughs, as a starry stream;
 And a thousand fables rich and rare,
 From the golden threads grow brightly fair.

They have been where the clustering columns rise,
 In their lofty pride, to Italian skies;
 And the sculptor's hand hath wrought in might
 On the polish'd marble's stainless white;
 Till his soul could see in its spirit gleams
 The life of his dearest, proudest dreams.

And the forests have yielded to their lordly dower,
 And the isles that show their fragrance shower;
 Earth, air, and sea hath their tribute brought,
 To swell the stream of the wondrous thought,
 That seeks in our own loved land to shine
 The world's great soul, as a thing divine.

All hail to the workers on land and sea!
 All hail as they meet in the isle of the free!
 Their votive gifts on the shrine be laid
 Of the holiest One, in the mercy shade!
 And earth's hosannas to Him be given
 Who on human souls sheds powers of heaven.

Hovitt's Journal.

SKETCHES.

WILLIAM H. PRESCOTT.

William H. Prescott, the American historian, is a native of Salem, Mass., where he was born on the 13th of May, 1796. He is the son of the late eminent lawyer, William Prescott, LL. D., of Boston, and a grandson of Colonel William Prescott, who commanded the forces on the redoubt at Breed's Hill, in the memorable battle fought there on the 17th of June, 1775. Mr. Prescott entered Harvard College in 1811, where his chief delight consisted in the study of the works of the ancient authors. He left Harvard in 1814, and resolved to devote a year to a course of historical study, before commencing that of the law, his chosen profession. His reading was suddenly checked by rheumatic inflammation of his eyes, which for a long time deprived him wholly of his sight. He had already lost the use of one eye by an accidental blow while at college; doubtless the burden of study being laid upon the other, overtaxed it, and produced disease. In the autumn of 1815, he went to Europe, where he remained two years, a greater portion of the time utterly unable to enjoy the pleasures of reading and study. He returned to Boston in 1817, and in the course of a few years married a grand-daughter of Captain Lipzee, who commanded one of the British vessels at the battle of Bunker Hill. His vision gradually strengthened with advancing age, and he began to use his eyes sparingly in reading. The languages of continental Europe now attracted his attention, and he soon became proficient in their use. These acquirements, and his early taste for, and intimate acquaintance with, the best ancient writers, prepared him for those labors as a historian in which he has since engaged.

As early as 1819, Mr. Prescott conceived the idea of producing an historical work of a superior character. For this purpose, he allowed ten years preliminary study, and ten for the investigation and preparation of the work. He chose for his theme the history of the life and times of Ferdinand and Isabella of Spain; and at the end of nearly twenty years, pursuant to his original plan, the great work was completed. He had resolved not to allow it to be published during his life-time, but the wish of his father that "The man who writes a book that is his life, is a coward," decided him, and it went forth to the world in 1838. It was quickly published in London; everywhere it was pronounced a masterpiece, and his fame was firmly established. But little did those who read his delightful pages know of the vast toil, and patient, persevering industry, in the midst of great privations, which the historian had employed in his task. His rare volumes from Spain and other sources, were consulted through the medium of a reader; the copious notes were written by a secretary; much of the work in its final shape was written by himself with a writing machine for the blind, and in the whole preparation of this and subsequent works, he relied far more upon his eye than upon his hand for aid.

The "Conquest of Mexico," next followed, and his publishers sold seven thousand copies the next year. It was published at the same time in London, and translated in Paris, Berlin, Rome, Madrid, and Mexico. His "Conquest of Peru" followed soon afterwards, and was received at home and abroad with equal favor. The "Conquest of Mexico" had three separate translations into the Castilian, and the

"Peru" two. They have been reprinted in English, in London and Paris, and have gone through repeated editions in this country. Whether he shall soon have another work from Mr. Prescott's pen, is a matter of doubt, as it is understood he proposes to employ the last ten years of his life in preparing a History of the Reign of Philip the Second of Spain. His eyes have somewhat failed in strength, and he is now able to use them for reading less than an hour a day; "but," he says in a letter to a friend, "I am not, and never expect to be, in the category of the blind men."

Our allotted space will not permit us to take any analytical view of the character and writings of Mr. Prescott. We can only say that great industry, sound judgment, comprehensive views, purity of diction, and fine flowing style in description and narrative, all governed by a genius eminently philosophical, place him in the first rank of modern historians. Americans love him as a cherished member of their household—throughout the Republic of Letters, he is admired as one of its brightest ornaments.—Harper's Magazine.

FAMILY CIRCLE.

MARRIAGE.

Steele says, wherever woman plights her troth, under the sky of heaven, at the domestic hearth, or in the consecrated aisles, the ground is holy, the spirit of the hour is sacramental. That it is thus felt even by the most trivial, may be observed at the marriage ceremony. Though the mirth may be fast and furious before or after the irrevocable formula is spoken, yet at that point of time there is a shadow on the most laughing lip—a moisture in the firmest eye. Wedlock, indissoluble, except by an act of God—a sacrament, whose solemnity reaches to eternity—will always hold its rank in literature, as the most impressive fact of human experience in dramatic writing, whether of the stage or closet, the play or novel. It must be so. If government, with all its usurpations and aggressions, has appropriated history, let the least ambitious portions of our literature be sacred to the affections—to the family based upon conjugal and parental love, as that institution is the state which, hitherto in the world's annals, has been little else than the sad exponent of human ambition.

THE FIRST WEDDING.

Major Noah thus pleasantly and philosophically discourses upon the "first wedding." He says:—

"We like short courtships, and in this Adam acted like a sensible man—he fell asleep a bachelor, and awoke to find himself a married man. He appears to have popped the question almost immediately after meeting M'dlle Eve, and she without any flirtation or shyness gave him a kiss and herself. Of that first kiss in this world we have had, however, our own thoughts, and sometimes in a poetical mood have wished we were the man 'what did it.' But the deed is done—the chance was Adam's, and he improved it."

"We like the notion of getting married in a garden. It is in good taste. We like a private wedding. Adam's was private. No envious beaux were there; no croaking old maids; no chattering aunts and grumbling grandmothers. The birds of heaven were the minstrels, and the glad sky flung its light upon the scene."

"One thing about the first wedding brings queer things to us, in spite of its Scriptural truth. Adam and his wife were rather young to be married—some two or three days old, according to the sagacious speculations of theologians—mere babies—larger but not older—without experience—without a house—without a pot or kettle—nothing but love and Eden."

PLEASANT COMPANIONS.

A young Dutch officer arrived at Java fresh from the mother country, and hastened to pay his respects to the Governor. Before the last lay a black ball, on which he thought proper to wipe his feet; but no sooner had his boots touched it, than an angry hiss escaped from the mass, and a mighty boar rose against the intruder. Forgetful all ceremony, he rushed into the house, but there a new terror awaited him, in the shape of a tiger, which leaped growling towards him. His only weapon was a slight dress sword, which he was about to draw in self-defence, when the Governor stopped him by saying,—"Don't be frightened, my young friend; this cat will sit quietly by you, if you will honor me with your company to dinner. He is only disturbed by seeing you running so from his old friend the boar. The boar never hurts any body, and has lived peacefully with you for years, along with the tiger, which has never tasted blood, and has always been the playmate of the children. You will learn here to smile at many things that terrify people in Europe."

CHILDREN.

MOTHER.

When we see the flower seeds wafted
 From the nurturing mother tree,
 Tell me, wherever planted,
 What the harvesting will be;
 Never from the blasting thistle,
 Was there gathered golden grain—
 Thus the seed the child receiveth
 From its mother will remain.

A TOUCHING INCIDENT.

A correspondent of the New York Mirror, writing from Liverpool, narrates a touching incident that happened on the voyage of one of our best packet ships, so well told and so characteristic of the noble-hearted sea captain, that we copy it entire:—

A little girl was returning to England in charge of the captain. She was the only female on board, and by her sweet simplicity had won the love of the noble captain and his passengers. The poor child was very, very sick nearly all the way, and became very much reduced in strength. One day, the captain, who was struck by her sweet and refreshing, and it was given her perhaps too freely. Spasms of the stomach almost immediately ensued, and before the morning came, the little sufferer had passed away to a better world; mourning most of all, that no mother's gentle hand would close her eyes in their last sleep, nor a mother's prayer (A MOTHER'S PRAYER!) linger last upon her deafening ear.

But the great stalwart captain had almost a mother's heart. He would voice could be heard high up aloft, when the tempest raged in its fury, had tones of gentleness and love for the poor dying child; and though he scarce knew the meaning of the word fear, tears fell like rain from his eyes upon the wasted face of the little corpse.

Beautiful, beautiful, most beautiful—though full of gloom—was the scene presented in that cabin on that wild winter's night. With exquisite delicacy, and almost sacred tenderness was the corpse laid out and preserved. But another trying time for the generous captain was yet to come, for he knew that the mother would hasten to the dock gates to meet her child. At the moment the ship's arrival was telegraphed. And she did. The captain saw her in an instant,

and as soon as the ship got near enough to enable her voice to be heard, she could no longer restrain herself, but cried out in tremendous accents—"Is Mary on board?"

The poor captain scarce knew what to say, but requested the mother to go to his hotel, and he would soon be with her. I dare not attempt a description of the subsequent scenes of this simple, though sad drama. Suffice it to say, that when Thomas B. Cropper goes to his last account, of this touching incident it will surely be said—"Inasmuch as ye did it to the least of these my little ones, ye did it unto Me."

TRACT DISTRIBUTOR AND FRUIT SELLER.

Rev. Dr. Kennedy related the following anecdote at the Anniversary meeting of the Brooklyn Tract Society last week:—

A little boy on his way to Sabbath School passed a fruit shop kept by an old lady, and into which the boys were often tempted on the Sabbath. Moved by the sin and danger of so old a woman, he chose from his store of tracts one on keeping the Sabbath, and gave it to her. Next Sabbath the shop was closed. He knocked and heard from within—"Go along to school, child, we don't sell any more on the Sabbath."—"N. Y. Observer.

THE LITTLE CRIPPLE BOY.

There was once a little boy, who was so crippled that he could not even open his Bible, which, however, he was always intent upon reading. A gentleman asked him, "Why he was so fond of reading that book?" "I like to read the Bible," said he, "because it tells me of Jesus Christ." "Do you think that you have believed on Jesus Christ?" inquired the gentleman. "Yes, I do," he instantly replied. "What makes you think so?" "Because he enables me to suffer my afflictions patiently."

BIOGRAPHICAL.

Sister MARY ANN, wife of Bro. Sylvester Scott, died in Chichester, Feb. 24, aged 37 years. Sister Mary was born in Winchester, N. H. About 14 years since she removed to this place, where she soon after united with the people of God, and about two years since returned to the communion of her first and early choice. Naturally amiable and kind in her disposition, she gained the warm friendship of all who made her acquaintance. Her piety, pervading her entire character, was deep and cheerful, and displayed its power in a calm, and even joyous resignation, throughout a long and lingering illness; and in her death, as in her life, she was resigned and peaceful.

L. R. THAYER.

LOUISA I., wife of Dr. Otis F. JENKINS, who has lately commenced preaching, and youngest daughter of Capt. James and Mary Moore, died in Steuben, Feb. 5, aged 23 years. Sister Jenkins embraced religion when about 12 years old, but like too many of the young, she did not live in the enjoyment of religion much of the time, until when she was reclaimed and joined the class. During her sickness, which was protracted, she was very anxious to get well until a short time before she departed; she then gained victory over her last enemy, and could say with Stephen, "I see Jesus." The Lord sustain her afflicted companion, who, in less than five months after their union, was bereft of an affectionate and beloved wife, and her parents and friends who mourn their loss; but not without hope, for she lives in heaven.

Steuben, Me.

JONATHAN UFTON, of Millbridge, Me., died, of dropsy of the heart, Feb. 8, aged 60 years 11 months. Father Upton has professed religion for 32 years, and been a steward and leader in the M. E. Church. His sickness, especially the last few months, was very severe and unexpressible distressing, so that reason part of the time was withdrawn. When himself he was calm, and felt that he had a home in heaven. Sometimes flesh seem to shrink, and he desired if it could please God, to be relieved; but grace triumphed, and he went rejoicing home to glory. May God bless the widow, surviving children, and friends.

Steuben, Me., March 12.

Sister ABIGAIL NUTTER, wife of Mark Nutter, of Newington, died Jan. 2, aged 47. She was regarded by all her acquaintances as a consistent and exemplary Christian. Kind, tender-hearted, amiable and loving, she seemed to win the best feelings of all. As she was watchful, prayerful, and faithful in life, she was happy and even joyful in death. It was pleasant and profitable to be in her company, and hear her talk of the views with which she had been favored; views of Christ's glory and of his willingness to take her to himself. When speaking of these things she would shout aloud for joy; and when her attendants would attempt to check her, lest she should exhaust her strength, she would pleasantly reply, dear mother, or dear sister, "It will not hurt me to praise God." May it be my lot and the lot of the reader to die as did this sister.

Also, Bro. RICHARD DOWNING, Feb. 10, aged 75 years. This brother had been afflicted for years with periodical insanity. On the subject of religion, however, he seemed always sane, and would talk and pray consistently and affectingly when his general demeanor and conversation on other subjects showed him to be not in his right mind. He was considered a sincere and upright man; had been a member of the M. E. Church for more than 20 years. He was calm and apparently resigned in his last sickness, and expressed the hope that he should exchange his suffering state for a state of rest.

Bro. ELIAS STAPLES died of consumption, in Elliot, Me., March 11, aged 39 years, after a sickness of nearly three years. His situation was very trying, having six young children dependent in a great measure on the labor of their mother, or the charity of friends, for their daily bread. But grace supported him through his sickness, and in the hour of death. The day before he died he conversed freely of his departure, and of the temporal affairs of the family, giving such advice and counsel as in his judgment he weeping and afflicted family needed. Though sometimes in his sickness he was in heaviness, through manifold temptations, yet the Lord delivered him out of them all, and gave him a peaceful and hopeful death.

S. HOYT.

Newington, March 17.

Miss ISABELLA BATES, died in Roxbury, Feb. 20, aged 20 years. About 17 months previous to her departure she sought and found the Saviour, and during that period was a firm and devoted Christian. While at church on the 15th of December last, she was deeply affected, and after the public services had closed remarked to her sister that she believed she had just heard her funeral sermon. Her sister endeavored to remove the impression from her mind, but was unable, and they wept together. It was the last sermon she ever heard. In ten weeks from that day, her funeral sermon was preached by the writer to a large and deeply solemn congregation.

Sister BATES was prepared to endure sickness of more than two months' continuance without murmur, and amid physical sufferings rejoiced in God her Saviour. She feared not death, but with cheerful confidence spoke of the bright prospect before her. Her work being finished, she bid her weeping friends farewell, and like the calm setting of a summer's sun, sweetly fell asleep in Jesus.

LUMAN BODEN.

Roxbury, March 31.

Bro. WILLIAM HENRY WEEKS, only son of Benjamin and Charlotte Weeks, died at his father's residence in Durham, March 5, aged 20 years, 10 months. Bro. Weeks was a young man of great promise—moral in his walk, bright in his intellect, studious in his habits, courteous in his behaviour, persevering in his course and benevolent in his disposition. He made a profession of religion about three years ago, and united himself with the M. E. Church in Durham, and remained a worthy and consistent member thereof until his death. His end was peace.

ALLEN H. COBB.

Durham, March 24.

DANIEL YOUNG, son of the late Rev. Daniel Young, died in East Pittston, on the 13th ult., aged 44 years. Seven years since, while residing in this city, he was attacked by a paralysis, and gradually failed to the time of his death; his sufferings were great. A few years since he became interested in the subject of religion, and the Bible became his constant companion. He became at last helpless as an infant, and so continued until his death. We trust he has gone to join his sainted father and departed children in a better world.

Boston, March 26.

PAULINA, wife of Jacob RUNDLETT, daughter of Capt. Henry Cole, of Cornish, died in Mt. Vernon, March 1, aged 49 years. Her health had been failing for years, yet her friends did not think her so near the close of life but a short time. She sought the Lord some three years since, under the labors of Rev. G. Webber, united with the Methodist class, and lived a consistent Christian. She exhorted all her family to be faithful to God and meet her in heaven, then asked us to sing, as she passed from this to the spirit land.

SAMUEL AMBROSE.

Mrs. DEBORAH BAILEY died in Pittston, Me., March 2, in the 73d year of her age, leaving an aged companion and a number of children, who deeply felt their loss; but they sorrow not as those who have no hope. More than forty years since she gave her heart to the Saviour. From that time till her death, her walk and conversation gave evidence that she possessed "pure and undefiled religion." She sleeps in Jesus. May grace sustain her mourning friends.

W. H. CRAWFORD.

METHOD OF MAKING A NEWSPAPER POPULAR.

A few years after the commencement of the Columbian Centinel in Boston, Mr. Russell, its editor and publisher, finding that the profits arising therefrom were not sufficient to defray his expenses, applied to Mr. Barrell, one of the most popular merchants of his time, for advice as to the course he had best pursue in the very unpleasant dilemma in which he was placed. He informed Mr. Barrell of the particulars of his situation, in his usual plain, honest manner, saying that his expenses were so much on the increase, and his profits were so small, that he thought he should be obliged to give up his paper, and seek his fortune elsewhere. Mr. Barrell immediately remarked that his case was not so desperate as he imagined it to be, and recommended him to lash some of the most popular characters of the day in the most severe terms in his columns, which course he felt sure would not only bring his paper into more notice than it then was, but would greatly add to his subscription list, and increase the patronage of advertisers. Mr. Russell replied, that such a course would be repugnant to his feelings, but as he had always considered Mr. Barrell as a warm friend, and a man of superior judgment, he would take his advice into serious consideration. On the morning of the next publication of the Centinel, when Mr. Barrell went into State street, he observed almost every one with eyes and mouths wide open, as if he was a monster in human shape; and he could not solve the mystery of their looks until a gentleman asked him why Mr. Russell had lashed him so unmercifully in his paper of that day. Mr. Barrell at once stepped into an insurance office, read the paper—and as he progressed in the article about himself, he waxed warmer and warmer, till at length, in high dudgeon, he found his way to the Centinel office, when he demanded of the editor in round terms, why he had treated him so infamously. Mr. Russell replied, that as Mr. Barrell appeared agitated, he had better be seated until he became cool and collected, and then he would satisfy him to his heart's content. After looking to the affairs of the office, Mr. Russell appeared before Mr. Barrell with a low bow, and offered the following explanation:—"Sir, you well know that I have esteemed you to be my most useful friend, and in whose good judgment I have placed the most implicit confidence—for in my utmost need I applied to you for advice, which you cheerfully gave to me. At that time, it is true, that the course which you marked out for me was repugnant to my feelings, but after mature deliberation, I was satisfied it would have the desired effect, and determined to pursue it. Then I had to select a subject, and after looking around among our townsmen, I could not find one whose unexceptionable character, exalted standing, and extensive usefulness was equal to your own. I therefore selected you as the first object of attack. If a man cannot take a liberty with a friend, with whom can he?"

By intelligence from Cape of Good Hope, it appears that the British colony in South Africa is now in considerable danger from an insurrection of the Caffre tribes, who are waging a desperate war upon the frontier settlements, and have thrown every part of the colony into great alarm. The Caffres are a distinct race from the Hottentots, and far superior to them. They have recently, by their own efforts, made considerable progress in the arts of civilization, and live in towns and villages surrounded by cultivated fields. They have often in previous years been involved in hostilities with the British colonists, caused chiefly by the encroachments and injustice of the latter. About thirty years ago, they rose in formidable numbers, under a bold and enterprising leader named Makanna, who distinguished himself as Philip of Pokanoket did in the Indian wars of New England. After a severe struggle, the Caffres were obliged to submit—and Makanna, finding that all was lost, heroically gave himself up to his enemies, trusting that by a voluntary surrender he might save his people. The treatment which he received was no way creditable to the magnanimity of the British, and showed that the barbarian had a greater soul than his conquerors. Instead of being dismissed to his home, he was condemned to hard labor on an island in Table Bay.

After some time he rose upon his keepers, over-

powered them, and escaped in a boat with a number of Caffres, his fellow prisoners. The overloaded boat struck upon a rock, and all were drowned. Makanna was last seen clinging to the rock, and shouting encouragement to his companions. The influence of this remarkable man over his countrymen was extraordinary—and to this day they believe that he will return among them like Don Sebastian of Portugal and Prince Arthur.

The Hottentots have not given the British colonists any great trouble as enemies. They have become completely enslaved; and although they are not sold in the market as common slaves, they are bondsmen, fixed to the soil like Russian serfs. Should there be any general combination of the Hottentots with the Caffres, the most disastrous effects to the colony may ensue. The Caffres are fierce and warlike, and it is said they can bring 100,000 fighting men into the field.

The British colonists have recently given much trouble to the home Government, by resisting the attempts made to establish a penal settlement among them. Other causes of disaffection, common to most of the British colonial possessions, have also been in existence among the Cape settlers. These circumstances may have had their effect in tempting the Caffres to commence the war which now looks so threatening.

NEVER TOO OLD TO LEARN.

The following well authenticated facts well illustrate the principle that *man is never too old to learn*:—

Socrates, at an extreme old age, learnt to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their heads to thrum a guitar under a lady's window, which Socrates did not do, but only learnt to play upon some instrument of his time, not a guitar, for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men at thirty and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was made a daily exercise through college. A fine comment upon love of letters, truly.

Plutarch, when between seventy and eighty, commenced the study of the Latin. Many of our young lawyers, thirty years of age, think that *nisi prius, scire facias*, &c., are English expressions; and if you tell them that a knowledge of the Latin would make them appear a little more respectable in their professions, they will reply that they are *too old* to learn Latin.

Boccaccio was thirty-five years of age when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two. There are many among us ten years younger than Boccaccio, who are dying of ennui, and regret that they were not educated to a taste for literature, but now they are *too old*.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became the most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in caucuses or political meetings who was under forty years!

Colbert, the famous French Minister, at sixty years of age, returned to his Latin and law studies. How many of our college-learned men have ever looked into their classics since their graduation?

Dr. Johnson applied himself to the Dutch language but a few years before his death. Most of our merchants and lawyers of twenty-five, thirty and forty years of age, are obliged to apply to a teacher to translate a business letter written in the French language, which might be learnt in the tenth part of the time required for the study of the Dutch; and all because they are *too old to learn*.

Ludovico Mondalisco, at the great age of one hundred and fifteen, wrote the memoirs of his own times—a singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us of thirty, forty, and fifty, who read nothing but newspapers for the want of taste for natural philosophy? But they are *too old to learn*.

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should, therefore, master it the sooner. This agrees with our theory, that healthy old age gives a man the power of accomplishing a difficult study in much less time than would be necessary to one of half his years.

Shyden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age. We could go on and cite thousands of examples of men who commenced a new study and struck out into an entirely new pursuit, either for livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince him that none but the sick and indolent will ever say, *I am too old to study*.

ABSENCE FROM CHURCH.

The effect which slight causes have in keeping even Christians away from the sanctuary has been generally noticed. A little inclemency of the weather, when the aspect of the sky is threatening, when there has been a little undue fatigue, or care, or company, these, and like causes, bar the way of thousands to the house of God on each Sabbath as it comes. No one thing more than this dishonors the true minister of the Christ. Witness the following testimony of the late Richard Winter Hamilton, addressed to the people to whom he had long ministered:—"Nothing has so much enervated my ministry, nothing has so much sunk my heart, as your casual and irregular appearance in the house of God. What can be thought, how can it be explained, that professed Christians, of long standing, can allow every novelty to divert, and every inconvenience to deter? The young and the thoughtless might be expected thus to be drawn away, but better habits of steadfastness may be well demanded of those who, long since, sealed their vows of union with the disciples of Christ. I implore you to cultivate orderly, punctual, unintermitting, regard to the services of God!"

LITTLE CHILDREN.

I delight in little children; I could spend hours in watching them. How much there is in them that the Saviour loved, when he took a little child and set him in the midst. Their simplicity, their confidence in me, their fondness with which their beneficent Creator has endowed them, that when intelligence is less developed, and so affords less enjoyment, the natural spirits are an inexhaustible fund of infantile pleasure.—Wilberforce.

ADVERTISEMENTS.

LAMBERT'S PHYSIOLOGICAL. LEAVITT & Co., New York, and SANBORN & CARTER, Portland, Maine, have Physicians, Teachers, Parents, Clergymen, and all interested in school or family education, and also the reading public, to thoroughly examine the following new work, and the high authority and honor of the commendations.

The work is written without the use of technical terms, contains much original matter, and throughout exhibits Physiology in a true light. For though it is of great value in preserving health, the less and about disease the better, if the name could be gained without. Besides, Physiology is of still higher value, by showing the importance of a good disposition, and how to cultivate it, and by exhibiting in a plain and simple manner the nature and origin of disease, and the proper exercise produce pleasant sensations, tend to modify the disposition and soften the passions, make home pleasant, and save the husband or son from dissipation. Physiology, also, by showing the uses of food, and the manner in which animals exhibit the general principle by which animals may be most profitably kept. Physiology is also presented in such a manner that these words, which are so many times and so often pointed out, that the heart of the reader can hardly fail to appreciate more highly the excellence of the Divine Being. It is, therefore, to be expressed, that no person will notice this work without being compensated.

First Book, PRACTICAL PHYSIOLOGY, pp. 125. Any child that can read can understand this book, and will be interested in it.